THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Whosoever will come may come and partake of the waters of life freely; and whosoever will not come the same is not compelled to come; but in the last day it shall be restored unto him according to his deeds." BOOK OF MORMON, ALMA 42: 27.

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THE KINGDOM THAT SHALL NOT FAIL*

ELDER MELVIN J. BALLARD

OF THE COUNCIL OF THE TWELVE

ZION'S welfare is my portion
And I feel my bosom swell
With a warm, divine emotion
When she prospers, all is well

My soul has rejoiced in the spirit of this conference and in the hope that we have in the completion of the Lord's work according to His plan and purpose. I am in full sympathy and accord with all that has been said concerning the marvelous work and a wonder which the Lord has established. My great anxiety is that it shall continue to be a marvelous work and a wonder. I feel constrained to make an appeal to the Latter-day Saints, particularly my brethren who bear rule in stakes, wards and quorums, to see to it that we do preserve all our sacred privileges by complying with those requirements which the Lord has made for the future welfare of Zion.

A BOOK OF MORMON MESSAGE

Reference has been made frequently to the Book of Mormon during this conference, and to the message it contains. I should like to read from it, to call to your attention a message that comes to us from Nephi. He saw this day as clearly as his own, and he gives us this warning:

And now, behold, my brethren, I have spoken unto you, according as

*From an address delivered at the closing session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 8th, 1928.

the Spirit hath constrained me; wherefore, I know that they must surely come to pass.

The things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel.

For it shall come to pass in that day [in the day when this book should come forth] that the churches which are built up, and not unto the Lord, when the one shall say unto the other: Behold I, I am the Lord's; and the others shall say: I, I am the Lord's; and thus shall every one say that hath built up churches, and not unto the Lord—

And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance.

And they deny the power of God, the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work.

Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbour; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.

And the blood of the saints shall cry from the ground against them.

Yea, they have all gone out of the way; they have become corrupted.

Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up.

They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up.

They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men.—2 Nephi, Chapter 28.

I shall not read the remainder of it; I commend it all to you. Here is a message to the Church, a message to the world. Nephi saw most clearly these things which threaten the world, and the dangers that threaten the Church. I see no dark clouds gathering against the Church, but I do see most clearly that which Nephi

declared, that in this day Satan would stir up the hearts of men, and he would rage in their hearts against the truth, and he would seek to gain power and control over the kingdoms of this world.

I recognize, my brethren and sisters, that the Church has attained a right to exist. I fear neither kings nor potentates so far as the future destiny of this work is concerned. The only fear and anxiety that I have in my heart is that the Latter-day Saints will not keep the commandments of God.

PROMISES ON CONDITION

I read in the Doctrine and Covenants words of precious promise to this Church on conditions found in the one hundred and third section, wherein the Lord, even in the midst of the trial and suffering of the Church following the days of their sorrow in Missouri, said:

> But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.
>
> Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour.

And here are the conditions:

> And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever.
>
> But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.
>
> For they were set to be a light unto the world, and to be the saviours of men.

This precious promise is ours, on condition that we continue as faithful as our fathers and mothers were. We live in the time when men begin to say: It is all right to sin a little, to lie a little, to begin to pay little heed and attention to those strict requirements of the Lord, to begin to break the Word of Wisdom a little, to begin to neglect the payment of our tithes and offerings, to begin to treat the moral law lightly, and to look upon it as a thing not binding upon us. That is the spirit that is in the world, and the Lord said that such influence would actually affect the Church itself—the few who were the only ones in the world acceptable; and yet, in some instances, they were stumbling because of these false doctrines and precepts of men.

"CAN CIVILIZATION ENDURE"

I heard recently, as some of you did, an eminent philosopher deliver an address in the Assembly Hall on the question: "Can Civilization Endure?" He recited the rise and fall of empires,

and said that all the glory of Babylon had gone the way of the world, as was the case with other civilizations that had arisen. And yet, out of it all, there has come unto our civilization all the blessings and benefits of former civilizations. But he also called attention to the fact that if the glorious civilizations of the past had not been destroyed and could have gone on building, what might be our status to-day! He also said that there is, of course, a possibility that, glorious and wonderful as this civilization is, it, too, may perish and go the way of the world. He asked the question: Will the day ever come in the lives of the children of men when a civilization shall be established that will stand forever and will not go into decay as those great civilizations of the past have done? He hoped that day would come; he believed it would.

While listening to his remarks, I saw more clearly than ever the hand of God in laying a foundation in fulfilment of that promise made through Daniel in the interpretation of the dream given to Nebuchadnezzar, that that day would come. He saw all the kingdoms that have risen and have fallen, and foretold their future as accurately as the historian has recorded it since the events have happened; and, with as much accuracy, he foretold the day to come when, after all this period, the God of heaven would set His hand to establish a new order of things in the earth, to build up a kingdom that would stand forever, and that never would fall.

. . . .

I believe that this is part of God's great work in the building up and establishment of a kingdom for Himself when He will come—for come He will, to reign as King of kings. All the kingdoms of the world shall go on, attempting to solve their problems and utterly failing, until, in desperation, after the days of their sorrow, they will turn to Him and elect Him to be their King. He will reign as Lord of lords in His Church—this Church, builded and established by Him, and which shall go forward and never fail. Wonderful, is it not, to think that we are favoured above all other men in the world, privileged to live in an age when we are contributing towards the establishment of that order of things that will never perish.

WHAT IS OUR DUTY?

This government, its principles and doctrines, will never perish from the earth. Neither will this Church nor the principles and the doctrines that it announces. They are not competitors; they are handmaidens preparing the way for His coming. It is glorious to know that He has risen, and more glorious to know that He will come again and will live and rule and reign with His saints for a thousand years, and peace shall be here. This is the mission and the destiny of the Church of Jesus Christ of Latter-day Saints. What then is our duty? My brethren, it is to go to

our stakes and wards and rally our forces as watchmen upon the towers of Zion, to see the dangers that threaten, and while they are not disastrous now, being forewarned, forearm ourselves, and induce our brethren and sisters not to be weary in well-doing, but to subscribe their lives to these simple Gospel principles; for in abiding by them is all this future glory assured to us. By keeping the commandments of God, we shall never cease to prevail until the kingdoms of the world shall become the kingdoms of our God and His Christ.

My only anxiety is that, when the day comes, we shall be found with oil in our lamps. I bear witness to you that the devil is raging. He never has had such an experience in all his existence in seeking to obtain power and authority over the things of this world, as to-day. He never has been so completely defeated as in the successful establishment of this Church, the Church of Jesus Christ of Latter-day Saints. He has sought by every power and means at his command to destroy it, and he has failed. And he will fail in the future. He is gathering his forces for the great conflict and struggle, even Armageddon, when the living righteous and righteous dead shall be arrayed on one side against the living wicked and the wicked dead, in a mighty conflict, to settle the question as to who has the right to rule and reign; and he shall be defeated, no matter how great his forces.

I bear witness to you that God is speaking through the elements in the midst of the nations of the earth. He will manifest His power as never before. This Church will have the opportunity to demonstrate its power and its influence in the world. If only we will adhere to these principles, we shall rise and shine, and no power on earth or in hell shall stop the progress and growth and development of this work. The power to make it succeed is in our hands. God give us the vision to see clearly our glorious destiny, to recognize the principles by which we may, through adhering to them, reach that destiny, and come off victorious, to rejoice in the day of the triumph of God's work in the earth, I pray in the name of Jesus Christ. Amen.

JOHN TAYLOR—GOSPEL MESSENGER TO LIVERPOOL

Elder Richard L. Evans

No British Mission account would be complete should it fail to dwell at some length upon the labours of Elder John Taylor, a native of England, an Apostle of the Lord Jesus Christ, and later the earthly head of the latter-day Church of God.

It will be remembered from a previous writing that John Taylor arrived in Liverpool aboard the packet ship *Oxford* on January 11th, 1840, in company with Elders Wilford Woodruff and

Theodore Turley. Upon disembarking Elder Taylor called at the home of George Cannon, the brother of his wife, Leonora Cannon Taylor.

It would not be well to pass on without briefly commenting upon Leonora Cannon Taylor and the part she and her family connections played in the labours of John Taylor in Liverpool and on the Isle of Man.

This family of Cannons, illustrious members of which have played many parts of leadership and service in the subsequent history of the Church, were natives of Peel, Isle of Man. Leonora, whose father was Captain George Cannon of the "Manx Isle", had gone to Canada as the companion of an intimate friend who had married the secretary to the Governor of Canada, whom service had called to that colony. Leonora had intended to return soon, but during her stay the inevitable happened—two kindred souls met, and began a new life together.

The kindred souls in this instance were Leonora Cannon and John Taylor. Both were devout members of the same Methodist society. Both were not quite satisfied with that sect. Both heard the Gospel of Jesus Christ from the lips of Apostle Parley P. Pratt, and together they joined the Church and spent their lives in service for the cause of truth.

GEORGE CANNON—A TRUTH-SEEKER

In earlier years her brother George, who lived in Liverpool, had refused Leonora's invitation to join the Methodist sect on the ground that it could not satisfy his spiritual needs. He was searching for truth, and truth alone. For this reason she felt confident that he would accept the message of the restored Gospel of Christ when it was presented to him. With this end in view John Taylor made the call mentioned above. George Cannon was not home at that time; but as Elder Taylor left the house after a brief visit George's wife spoke to her twelve-year old son, George Q.—who later served as first counselor in the First Presidency to Presidents Taylor, Woodruff and Snow, respectively—and said: "Your uncle is a man of God."

On the 13th of January the three missionaries—Elders Taylor, Woodruff and Turley—journeyed to Preston. There a happy reunion with Willard Richards and Joseph Fielding took place. As related before, also, at a special consultation meeting that was held in the home of Willard Richards in Preston on January 17th, among other matters it was decided that John Taylor should take up his labours in the city of Liverpool, to be accompanied by Elder Joseph Fielding.

It is peculiar to note that although every missionary who had arrived from or departed for America had done so by the port of Liverpool, not one missionary of the Church of Jesus Christ of Latter-day Saints during the three years that the Mission had

been opened felt prompted to engage there in the serious business of bearing witness of the Gospel restoration to the inhabitants. Acting on the promptings of the Holy Spirit all had been led elsewhere, and it seemed that the public introduction of the Gospel to that particular city had been reserved by a Master Executive for the especial charge of John Taylor. Considered in the light of his connections there, and in the light of subsequent results, why it should be so is not hard to understand.

Delaying no longer than was necessary after their destination had been decided upon, John Taylor and Joseph Fielding traveled to Liverpool on January 22nd, and began work in earnest.

MR. MATTHEWS AGAIN

A character to whom we have been previously introduced, but who has been forgotten for some time, enters again—the Reverend Timothy R. Matthews. It will be remembered that Mr. Matthews was a brother-in-law of Joseph Fielding; that he was a nonconformist preacher of Bedford in 1837; that he had opened his chapel then to the preaching of Willard Richards and his companion; that he had been convinced of the truth of their message, had borne witness of the same to his congregation, had himself arranged to be baptized at their hands at a given time and place; and had then closed the shutters of his mind to the light of the Gospel, denounced the missionaries and their doctrines as being of the devil, and had gone his way, preaching the same doctrines in a distorted form, administering the same ordinances without authority—crying the while that his best members had left him to join the "Mormons."

But Mr. Matthews had not been inactive during the two or three years intervening. Financially, materially, numerically speaking, he had been a success. He had assumed the *rôle* of a religious founder, and had instituted a new sect, congregations of which had grown up in several cities, Liverpool among them.

On a Sabbath shortly following the January 22nd return to Liverpool, John Taylor and Joseph Fielding attended services at the chapel in Hope Street in which Mr. Matthews' Liverpool congregation met. Mr. Matthews was not present on this occasion, but one of his devout young followers conducted the services. His remarks were in the nature of regrets for the woeful state of the religious world—the absence of spiritual power and authority—the pride and worldliness of churches in general. He prayed for the gifts of the Holy Ghost and for the second coming of Christ.

(*Continued on page 618*)

To JUDGE human nature rightly a man may sometimes have a very small experience, provided he has a very large heart.—BULWER-LYTTON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 27, 1928

EDITORIAL

THE SACRAMENT

THE HOLY ORDINANCE known as the Sacrament of the Lord's Supper was instituted by the Saviour, before His crucifixion, in Jerusalem, and after His ascension, on the western hemisphere. To partake of the Sacrament is an obligation placed upon the Church.

The meaning of the Sacrament has been made clear in the prayers of consecration, revealed in this dispensation.

Those who partake worthily of the Sacrament confess their faith in the Eternal Father and the Sonship and Mediatorship of Jesus Christ. They acknowledge the literal atonement by Jesus Christ, which overcomes the fall of Adam and enables all mankind to win victory over the grave and to arise in the day of resurrection with power to progress towards eternal glory. They covenant with the Lord ever to take upon them the name of the Saviour, to remember Him in all that they do and to keep His commandments. Those who so confess, acknowledge and covenant, are promised the constant companionship of the Holy Spirit.

To receive the Sacrament is to renew our most sacred covenants with God, and to refresh our association with the strength-giving and enlightening spirit which comes from the Lord. All members of the Church should avail themselves of every opportunity to participate in this ordinance.

In conformity with the practice of the early Church, as well as with modern revelation, the Sacrament is administered every Sabbath day, usually twice—in Sunday School and in the afternoon or evening Sacrament meeting. All children and Church members are allowed and advised to partake of the Sacrament. If any have trespassed against the law of God they should not partake until proper reconciliation has been made. All should come to the Sacrament with broken hearts and contrite spirits, pure in thought and clean in deed.

Bread and water are used as the emblems and symbols of the broken body and spilt blood of the Saviour of mankind. Modern revelation permits the use of water instead of the unfermented wine of earlier days. The bread should be white—symbol of purity—the water should be pure. The bread and water, in spotlessly clean vessels under clean napkins, should be placed,

before the meeting begins, upon a small table covered with a white tablecloth, standing in full view of the congregation. Individual sacramental cups should be used whenever possible.

Only priests or holders of the Melchizedek Priesthood may consecrate the Sacrament, but teachers and deacons may pass it to the congregation. The sacredness of the ordinance requires those who administer it to be clean in soul and body, dressed in well brushed clothes and with spotless shirts and collars. The man who is unrepentant of his sins should not administer the Sacrament. The two brethren who are appointed—and two should always be used, if possible—should arise at the set hour, cleanse their fingers by dipping them in the provided bowls of water and drying them on a clean napkin. Then they should uncover the bread and break it in fairly large pieces, not crumbled. One of the brethren takes his seat, while the other kneels before the bread and in distinct voice offers the revealed blessing on the bread. When the bread has been passed, that which remains is covered; the water uncovered, and the other brother offers the blessing on the water. The water that remains is then covered. It is a simple but beautiful ordinance if done in the proper spirit and manner. After the meeting, the bread and water and sacramental dishes should be quietly removed. They should not remain through the next meeting, unless the Sacrament is again administered.

It is well to use teachers and deacons to pass the Sacrament, especially the younger ones, for it gives them valuable experience. The presiding officer, the one of highest authority present, should be offered the bread and water first, as a sign of courtesy, and also in recognition of the order of the Priesthood; then it should be presented as convenience directs.

The blessing and passing of the Sacrament should be unhurried. During the passing of the Sacrament a hymn may be sung or an organ solo rendered. Such music, however, should be of a sacred character, befitting the sanctity of the occasion. None other should be allowed.

Presiding officers should plan ahead for the ordinance of the Sacrament. It would be well to notify, some days in advance, the brethren who are selected to administer the bread and water, so that they may be fully prepared. The privilege of blessing and passing the Sacrament should be given to as many as possible; therefore the same persons should not be used oftener than necessary. It is quite as important to plan for the Sacrament as for the speaking service of a meeting. Let a people partake of the Sacrament in humility and devotion, and the speakers will be moved upon with greater power to teach eternal truth.

This is written in response to many questions.—W.

THE greater the obstacle the more glory in overcoming it.—MOL.

JOHN TAYLOR--GOSPEL MESSENGER TO LIVERPOOL

(*Concluded from page 615*)

Such a frame of mind on the part of preacher and congregation was an opportunity not to be passed by. As the meeting was breaking up, John Taylor arose and asked permission to speak. He was directed to the vestry, where about a score of the local leaders of the sect gave him audience and requested to know what denomination he represented. Without answering them directly, he spoke as follows:

Gentlemen, friends and brethren: I have listened with deep interest to the things that I have heard this morning. I have observed with peculiar emotions the deep anxiety, the fervent prayer and the strong solicitude manifested by you in relation to obtaining the Holy Ghost. I have been pleased with the correct views you entertain in regard to the situation of the world. We believe in those things as you do. We hear that you believe in baptism and the laying on of hands; so also do we. Brethren and friends, we are the humble followers of Jesus Christ and are from America. I lately arrived in this place, and have come five thousand miles without purse or scrip, and I testify to you, my brethren, that the Lord has revealed Himself from heaven and put us in possession of these things you are so anxiously looking for and praying that you may receive. ("Glory be to God" was shouted by many present, and great emotion manifested.)

The thing has taken place which is spoken of by John in the Revelations, where he says: "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." Brethren, we the servants of God are come to this place to warn the inhabitants of their approaching danger, and to call upon them to repent and be baptized in the name of Jesus Christ, and they shall receive the gift of the Holy Ghost.

I feel an anxious desire to deliver this testimony. I feel the word of the Lord like fire in my bones and am desirous to have an opportunity of proclaiming to you those blessings that you are looking for, that you may rejoice with us in those glorious things which God has revealed for the salvation of the world in the last days.

PREJUDICE AND REFUSALS

These words caused much excitement in the little gathering. Some believed and were led even to weep for the joy of it. The power of evil led others to bitter anger. To all, the doctrines and message sounded familiar, and the brethren were asked if they were "Mormons." To this query Elder Taylor replied: "No, we belong to the Church of Jesus Christ of Latter-day Saints, called by our enemies the 'Mormon Church.'"

This confirmation of a fact they all suspected brought to the minds of the company vivid and untrue tales told them by Mr.

Matthews, and circulated by hearsay, concerning the "Mormons." The brethren were refused permission to preach in the chapel.

In the afternoon of the same Sabbath they attended a service of non-communion Baptists, following which they asked permission of the leader of that congregation for the use of the meeting-place. All they wanted, they told him, was to speak—he could make the collection and keep the money. He treated them in a friendly manner and politely refused their request.

AN OPEN DOOR

Nothing daunted, they returned to Mr. Matthews' chapel for evening services. John Taylor prophesied that many of that congregation would shake off the influence of the priests, which held them in error, and become members of the Church of Christ. The first steps for the fulfilment of this prophecy occurred immediately after the meeting. Mr. William Mitchell, a preacher of the sect, came forward and invited Elder Taylor to his home, which, within the next week, was opened for small gatherings. The congregation of Mr. Matthews' were strenuously exhorted by their religious leaders not to attend these gatherings. Despite warnings the house was repeatedly filled. Following the first of these informal meetings Mr. and Mrs. Mitchell expressed their desire to join the Church.

A hall in Preston Street, with accommodations to seat three hundred, was rented for regular meetings. It was filled on the first night. In his address at this time Elder Taylor paid his respects to the work of fearless religious reformers, from Luther down. He lauded the efforts of those great men, and showed how their accomplishments laid the ground-work for the restoration of the Gospel of Jesus Christ, through the Prophet Joseph Smith.

TEN BAPTISMS IN LIVERPOOL

His auditors were deeply affected; many friends were raised up; ten offered themselves for baptism. Mr. Matthews sent a letter of warning to his flock against all things "Mormon." The warning did not accomplish its purpose, however. The ten baptisms were performed, and among the number were Mr. and Mrs. William Mitchell. Of Church progress in Liverpool, in particular, and throughout the Mission, in general, at this time, John Taylor wrote the following to his wife, under date of March 16th, 1840:

As regards the situation of things here, they are still progressing. I told you about our coming to Liverpool. The first time I preached, ten came forward. We have been baptizing since. Last week we baptized nine. We are to baptize to-morrow; how many I know not. The little stone is rolling forth. One of the brethren dreamed he saw two men come to Liverpool; they cast a net into the sea and pulled it out full of

fishes. He was surprised to see them pick the small fish out first and then the large; well, if we get all the fish I shall be satisfied.

Brother Woodruff has written to the Editors, and another letter has gone from here, so I suppose you will know all things pertaining to the Church. Elder Woodruff has lately left the Potteries where he was, and has gone to another neighbourhood and is making Methodist preachers scarce. He baptized thirty-two persons in one week; thirteen of them were Methodist preachers. I received a letter from him two days since with this intelligence. He is well.

Elder Clark is preaching and baptizing in and about Manchester. The latest account from Elder Turley, he was well, preaching and baptizing in the Potteries.*

CONCERNING GEORGE CANNON AND FAMILY

During the labours of Elder Taylor in Liverpool we may be reasonably sure that he spent much time with the near relatives of his well-beloved wife. George Cannon, her brother, read the Book of Mormon through twice before he was prepared for baptism. Upon completing the second reading he said: "No wicked man could write such a book as this; and no good man would write it, unless it were true and he were commanded of God to do so."

Some idea of the joy George Cannon's acceptance of the Gospel gave to a loving sister may be gained by the following excerpt of a letter from Leonora to John Taylor. The writing was dated April 14th at Montrose, Iowa Territory, North America:

My dear husband: I went over the river yesterday, and I got a letter from you, dated 15th February. I never received a letter that gave me so much real comfort as it has done. I do rejoice and praise God for what He has done in bringing my dear brother George, and sister Ann, into the Church—the only Church with which the Lord is well pleased. I do hope that the rest of our dear scattered ones may yet be gathered into the fold, and yet live and reign with our blessed Lord and Saviour.

Give my kindest love to all my dear friends; I hope to see many of them yet in time, and also spend a glorious eternity with them.

I feel my heart bowed down before the Lord, and filled with thanksgiving and praise for His providential care of you and your companions in crossing the waters, and in supplying your wants; and, above all, that He condescends to bless and crown your labours with success.

I do pray that His work may roll on, and that hundreds of the sincere in heart out of every church and people may be added to it, such as shall be eternally saved.

It will not be long before the Church of Christ will arise "bright as the sun, fair as the moon, and terrible as an army with banners." I saw Sisters Pratt, Kimball, Young, Woodruff, Turley, Smith, Thomson, Clark, and Hedlock; also Dr. Richards, and father John Smith. They and their families are well. . . . It is said that the Indians are breaking out and committing many outrages in Upper Missouri. Several

*_Times and Seasons_, Volume 1, pages 110-11.

families have left in consequence, and came here. They are calling out the Militia. . . . My love to all my dear friends, as if I mentioned them by names. Believe me, as ever, your affectionate wife.*

LEONORA TAYLOR

Some time later, June 18th, 1840, three of the children of George Cannon were baptized.

Elder John Taylor continued to make it his business to labour among people of all stations of life in Liverpool. He shunned no one. He made it a special duty to call upon the ministers of the city, to bear witness to them as well as to those who wore not the clerical garb. He was sometimes harshly, sometimes kindly, sometimes indifferently received.

TREMENDOUS CONCLUSIONS!

On one occasion he held a long and interesting conversation with a Mr. Radcliff, agent for the Bible Society and superintendent of the School of Arts. True to type, this learned gentleman admitted the case of "Mormonism" up to the opening of the heavens, the restoration of divine authority, the renewal of direct revelation. Of these he said: "'Mormonism' leads to tremendous conclusions."

Tremendous conclusions, indeed! These are the truthful claims that stir up the resentment of all unbelievers. Any statement to the effect that the Lord has spoken in this latter day is accepted by the world as a challenge, and is responsible for all opposition to this work since its inception—this, regardless of opinions that opposition has come because of polygamy and other peculiar doctrines and practices. Polygamy had not been introduced into the Church when the first missionaries came to this land, but this fact did not free them from evil hatred, slander and resistance. Belief in communication with the Father in heaven is the veritable bone of contention—has ever been, and ever will be until humanity accepts truth.

On April 6th, 1840, when Apostles Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith and Elder Reuben Hedlock landed in Liverpool from the *Patrick Henry*, they found John Taylor mightily engaged in his labours—overjoyed that already nearly thirty in Liverpool had been baptized, and more were soon to follow.

HULL CONFERENCE

THE SEMI-ANNUAL CONFERENCE of the Hull District was held in the Forester's Hall, Charlotte Street, Hull, on Sunday, September 16th, 1928. As a result of an extensive advertising campaign a large number of investigators and strangers convened in the

**Millennial Star*, Volume 1, pages 64-65.

three general sessions of the conference. Mission President John A. Widtsoe was in attendance from the Liverpool office, and gave an impressive discourse at each session. He also conducted a class recitation in the morning service on the subject "Jesus and the Child"—Matthew 18: 1-4—in which the whole congregation participated.

District President Veronus M. Jensen, Traveling Elders De Lamar Holt, John L. Linton, Ervin R. Stoker, Frank C. S. Derrick, Roy Allen, Ellis J. Yardley and Wesley B. Ward of the Hull District, and Elders Elbert C. Kirkham and Arthur B. Livingston of the Sheffield District, were in attendance; each spoke and bore testimony during the conference.

In the afternoon meeting President Veronus M. Jensen read the District activity report for the past six months which revealed that through the united effort of the missionaries and resident members there have been nine persons brought into the Church through the waters of baptism; two hundred and seventy villages and hamlets have been canvassed; 1,420 hours have been devoted to tracting; 61 copies of the Book of Mormon, 1,101 other books and pamphlets and 48,671 gospel tracts have been distributed. The Elders have held one hundred fifty-four meetings, of which number thirty-six have been open-air.

The Mission President explained the eternal duration of man in an inspiring sermon at the afternoon session, during which he told of the pre-existence, of the council in the heavens, of free agency and of the future exaltation of man. At the evening session he spoke on the teachings of the Prophet Joseph Smith, and bore forceful testimony to the actuality of the Gospel restoration.

During the day several branch officers made reports and bore testimony. Splendid musical selections and readings were rendered by local members. A general union meeting was held for Priesthood holders and auxiliary workers between the afternoon and evening meetings. The *Hull Daily Mail* and the *Hull Evening News* published favourable reports of the gatherings.

On the following day, Monday, September 17th, the missionaries, with the Mission President, convened at Forester's Hall. The time was devoted to the transacting of business, formulating plans for future work, receiving instructions and rendering reports and bearing testimony. At this time the transfer of Elder Veronus M. Jensen to the London District and the appointment of Elder Ervin R. Stoker as President of the Hull District, to succeed Elder Jensen, were announced—this change to take effect at the end of the current month.

De Lamar Holt, District Clerk

The ruin of most men dates from some idle moment.—George S. Hillard.

BOOK OF MORMON STUDIES*

One of the great lessons to be learned from the study of Alma, chapters 22 to 31, is that when a man or a people refuse to live righteously they dwindle in unbelief and relapse into darkness and immeasurable dissatisfaction and unhappiness. The Lamanites did not know God; they believed in some Power; a Great Spirit, so-called, who might help or be entirely powerless, their knowledge was so vague.

One of the greatest joys a man may know on this earth is that God *lives* and that there is purpose, divine and reasonable, in all the earth experience. Religious freedom was proclaimed in this far-off day, and the people learned that the arts of love, of understanding, of peace, far exceed those of self-seeking and conquest through might of arms.

QUESTIONS

1. Relate the story of Aaron in the land of Nephi. Who were the people living in this land? How came they there?
2. Tell how the Lamanites became converted and the part they played in defending the people of God.
3. How was the prophecy of Abinadi fulfilled to the letter in this age?
4. What distinction did Ammon make between boasting in self and rejoicing in God?
5. Relate the story of the people of Ammon. What was their covenant with the Lord? How were they protected from destruction?
6. In chapter 29 Alma proclaims his burning desire to cry repentance to every people. Show how this missionary spirit has been operative in Christ's Church, even down to this latter day.
7. Tell the story of Korihor. What lesson does his sign-seeking teach all men?
8. What mistakes did the Zoramites make concerning time, place and mode of worship?

CHURCH-WIDE NEWS

Elder Clarence H. Tingey, of Salt Lake City, has been appointed by the First Presidency to succeed Elder Charles H. Hyde as President of the Australian Mission. Elder Tingey, who has served as a missionary in Australia before, plans to sail from San Francisco on October 18th with his wife. President and Sister Hyde, who are now in the Australian Mission, left Salt Lake City in the summer of 1924.

At a quarterly conference held at Lehi, Utah, in early July, under the direction of President Heber J. Grant the Alpine Stake was divided into three—Alpine, Lehi and Timpanogos Stakes. The total number of stakes in the Church is now one hundred one.

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*Lesson 20 of the Relief Society Course of Study—for use on the second lesson night in October.

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder Melvin L. Condie, Manchester to Scottish; Elder Ernest A. Hall, Bristol to Liverpool; Elder De Lamar Holt, Hull to Bristol.

Release and Departure: Elder Richard L. Bird, Jr., who has laboured in the Hull and Newcastle Districts, was honourably released on July 10th, and, after an extensive continental tour, sailed for his home in America aboard the *Laconia* from Liverpool on September 15th.

Arrivals and Assignments: The following missionaries arrived in Southampton aboard the *Leviathan* on September 21st; they have been thus assigned:

For the British Mission: R. Eldon Crowther, Provo, Utah, to the Hull District; William Adams Dawson, Layton, Utah, to the Manchester District; Horace Wendell Jacob, Provo, Utah, to the Nottingham District; Ernest Perkins Leishman, Wellsville, Utah, to the Hull District; Paul Alton Peterson, Lehi, Utah, to the Welsh District.

For the German-Austrian Mission: Ole Clifton Johnson, Salt Lake City, Utah; Vernal Hyrum Johnson, Ogden, Utah; Edward A. Pohl, Salt Lake City, Utah; Grant Teasdale, Salt Lake City, Utah.

For the Netherlands Mission: William John Koldewyn, Ogden, Utah.

For the Swiss-German Mission: Abraham Bargaehr, San Francisco, California; Kenneth B. Dyer, Salt Lake City, Utah; Vere C. Halliday, Salt Lake City, Utah; Claus Johannes Maass, San Jacinto, Nevada; Max Schmidt, Salt Lake City, Utah; Al David Stewart, Los Angeles, California.

For the South African Mission, Clare B. Christensen, American Fork, Utah; Vern D. Greene, Provo, Utah.

CONTENTS

The Kingdom That Shall Not Fail 609
John Taylor—Gospel Messenger to Liverpool 613
Editorial: The Sacrament ... 616
Hull Conference 621
Book of Mormon Studies ... 623
Church-wide News 623
From the Mission Field 624

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN